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THE BIRTHPLACE

OF

ANCIENT RELIGIONS AND CIVILIZATION.

BY THE REV. J. CAMPBELL, M.A.

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The important discoveries which, in recent years, have rewarded antiquarian research among the monuments, and especially among the written monuments, of the ancient world, have greatly tended to confirm an intelligent belief in the unity of the human race. Links, similar in character to those which the physical ethnologist finds between organisms differing in form and feature, bind in one the speakers of different languages and the inhabitants of widely separated regions. These links may be termed historical, and are found in the religions and mythologies of the nations of the earth. It is impossible to take up any work on Comparative Mythology, or treatise upon the religious systems of different peoples, and not find one's self involuntarily attempting to answer the question, "Whence comes this marvellous agreement?"

The learned Faber, who, in the early part of the present century, gave to the world, in three quarto volumes, a dissertation on the Origin of Pagan Idolatry, framed the following disjunctive judgment, which exhausts the whole field of hypothesis, and shuts the enquirer up into a definite conclusion, after a brief investigation of the subject:

1. Either all nations agreed peaceably to borrow from one, subsequent to their several settlements;

2. Or all nations, subsequent to their several settlements, were compelled by arms to adopt the superstition of one;

3. Or all nations were once assembled together in a single place and in a single community, where they adopted a corrupt form of religion, which they afterwards respectively carried with them into the lands that they colonized.

The first and second of these hypotheses carry absurdity upon their face. Is there any escape from the conclusion, which is the third? An attempt has been made to escape in two ways. The first denies that the disjunctive proposition is exhaustive of the subject; and the second calls in question the truth of the premise on which the proposition is based. Those who deny that the proposition of Faber is exhaustive, add to it a fourth hypothesis, and, showing the third to be

as untenable as the first and second, make it the conclusion. This final hypothesis may be stated as follows:

4. Or all nations, by virtue of similarity in the physical condition and mental constitution of the individuals (not necessarily of the same species) who composed them, developed independently certain similar forms of religious belief.

This is the conclusion at which a large proportion of the scientific men of the present day have arrived; a conclusion which is largely due to the prominence that physical science has acquired at the expense of historical study. Physiology and psychology, which, in the hands of the materialist, is nothing more than a higher kind of physiology, are prepared to depose the Historic Muse from her once proud eminence, to degrade her to the position of a mere annalist of indisputable facts, and themselves to set forth the origin and the destiny of man and nations. The element of truth in this fourth hypothesis has been much exaggerated in importance by the shallow thinkers who save labour by adopting it. It cannot be denied that all men act and think in conformity with the same laws of physical and mental action; but experience teaches us that the law of freedom so modifies the law of nature in man, that the details of his thought and action present an almost infinite variety. Man is a religious being, prone to worship; so that hardly a tribe of the human race is found without a divinity. Allow that mental constitution appears in this universality of worship; but what mental constitution or physical condition can account for that which is almost as universal—the bloody sacrifice? Nature may cause nations far removed from each other in time and place to frame similar laws, and even to appoint law-givers with similar functions; but by what law of mind or matter can we dispose of the Egyptian Menes, the Greek Minos, the Indian Menu, the Phrygian Manis, the Lydian Maeon or Manes, the German Mannus, and the Welsh Menw? The Pyramids of Egypt and India,[1] and the Stonehenges of Arabia, Phœnicia and England,[2] cannot be accounted for in the same way as we account for the temple-building instinct. Now, Faber utterly demolishes this fourth hypothesis by stating that "the singular, minute and regular accordance among heathen systems appears not only in what is obvious and natural, but also in what is arbitrary and circumstantial,

[1] Wheeler, Geography of Herodotus. London, 1854; p. 421.

[2] Geographical Works of Sadik Isfahani. London, 1832; p. 9. Palgrave's Travels in Centra Arabia, vol. i., p. 251. Finn, Byeways in Palestine. London, 1868; p. 283.

both in fanciful speculations and in artificial observances. The final means of escape, therefore, from the conclusion which sends us to a common cradle of the whole human race is that afforded by calling in question the truth of the above statement of Faber's. Can it be proved that the learned author of the Origin of Idolatry manufactured resemblances which did not exist, magnified mere accidental coincidences into identity of plan, or wilfully distorted facts to suit a preconceived theory? Far from it. There are instances, doubtless, in which he and others who have dealt with the same subject have allowed their general conviction to bias their judgment in particular cases of suspected agreement; but these are so few, compared with the large number of cases of indisputable connection, that they do not in the least invalidate the position which these writers have taken.

I propose, first of all, to glance briefly at a few of the connections and statements of connection which justify Faber's premise that there is "a manifest accordance among the various systems of Heathen Mythology." The myths best known at the present time, and indeed till a comparatively recent period the only ones with which English-speaking people were conversant, are those of the Greeks. It is interesting to notice Bacon's judgment upon the origin of Greek Mythology: "Many of these fables by no means appear to have been invented by the persons who relate and divulge them, whether Homer, Hesiod or others; for if I were assured that they first flowed from these later times and authors that transmitted them to us, I should never expect anything singularly great or noble from such an origin. But whoever attentively considers the thing, will find that these fables are delivered down and related by those writers, not as matters then first invented and proposed, but as things received and embraced in earlier ages. Besides, as they are differently related by writers nearly of the same ages, it is easily perceived that the relaters drew from the common stock of ancient tradition, and varied but in point of embellishment, which is their own. And this principally raises my esteem of these fables, which I receive not as the product of the age, or invention of the poets, but as sacred relics, gentle whispers and the breath of better times, that, from the traditions of more ancient nations, came at length into the flutes and trumpets of the Greeks."[3] Herodotus is very explicit in regard to the origin of Greek divinities: "Almost all the names of the gods came into Greece from Egypt. My inquiries

[3] Bacon, Wisdom of the Ancients; preface.

prove that they were all derived from a foreign source, and my opinion is that Egypt furnished the greater number. For, with the exception of Neptune and the Dioscuri, whom I mentioned above, and Juno, Vesta, Themis, the Graces and the Nereids, the other gods have been known from time immemorial in Egypt. This I assert on the authority of the Egyptians themselves. The gods with whose names they profess themselves unacquainted, the Greeks received, I believe, from the Pelasgi, except Neptune. Of him they got their knowledge from the Libyans, by whom he has been always honoured, and who were anciently the only people that had a god of the name."[4] In another place, speaking of the anomalous fact of the Greeks regarding Hercules, Bacchus and Pan, oldest of the Egyptian deities, as the youngest of the gods, Herodotus says: "To me, therefore, it is quite manifest that the names of these gods became known to the Greeks after those of their other deities, and that they count their birth from the time when they first acquired a knowledge of them."[5] In a previous paper I have illustrated the connection in religious observance or worship between Greece, Egypt and Phœnicia.[6] Every classical scholar is familiar with some of the many myths that cluster round the name of Cadmus, and serve to bind Syria and Greece together. M. Maury, in his notes to the 7th book of Guigniaut, on the Relations of the worship of Bacchus in Egypt, thus speaks of the connection among themselves of religions which he has already indissolubly united to those of the Greeks. "The study of the religions of Western Asia reveals to us the innumerable points of resemblance which existed between the divinities of the banks of the Nile and those of Phœnicia and Syria, the worship of which extended afterwards into Phrygia, Lydia and Cappadocia. The myths of Attis and Cybele, of Adonis and Astarte, present an analogy to that of Osiris and Isis which cannot be got rid of. And we cannot withstand the impression that these religions had in part a common origin, as M. Guigniaut has shown in his Notes, &c., on the 4th book of this work."[7] The celebrated Bryant, speaking of Greek historians, says: "The whole Theology of Greece was derived from the East. We cannot, therefore, but in reason suppose that Clement of Alexandria, Eusebius of Cæsarea, Tatianus of Assyria, Lucianus of Samosata,

[4] Rawlinson's Herodotus, Bk. ii., ch. 50.
[5] Id., Bk. ii., ch. 146.
[6] "The Pharaoh of the Exodus Identified in the Myth of Adonis," in the *Canadian Journal*, May, 1871, p. 36.
[7] Guigniaut, Religions de l'Antiquité. Tome iii., 924.

Cyril of Jerusalem, Porphyry of Syria, Proclus of Lydia, Philo of Byblus, Strabo of Amasa, Pausanias of Cappadocia, Eratosthenes of Cyrene must know more upon this subject than any native Helladian. The like may be said of Diodorus, Josephus, Cedrenus, Syncellus, Zonaras, Eustathius and numberless more. These had the archives of ancient temples to which they could apply, (Philo Byblius mentions many authors in Phœnicia to which he applied); and had traditions more genuine than ever reached Greece." Creuzer, who preceded Guigniaut and Maury, and who carefully abstained from the magnificent generalization and dogmatic theorizing of Bryant, having withal no remnant of Noah's ark to identify, or other preconceived notion to justify, in treating of Greek mythology, is constrained to speak as follows: "We cannot repeat it too frequently: if, in the study of Greek mythology, we desire to arrive at the lowest foundation, we must consult the Oriental dogmas, and not imagine, as many still do, that the gods of Homer are the most ancient known and adored by the Greeks. There are, on the contrary, gods far more ancient than these, of whom indeed authors have transmitted to us but little and obscure information. To complete and make clear the knowledge they afford we must betake ourselves to the monuments of ancient literature in Persia and in India. These exhibit, in all its truth and fulness, the organic development of ancient religions."[9]

If, passing from the Greek, we take up the Latin mythology, we find that, in all its branches, there is much of what one might be tempted to call a reproduction of the Greek, but possessing so distinctive a character that we must conclude against the theory of either people borrowing from the other. While the remains of the Sabine religion are strongly Egyptian in character, those of the Etruscan mythology, as Maury shows, manifest a very decided Perso-Assyrian connection, and are historically linked with the ancient Lydian state.[10]

We do not need the statement of Taliessin that the Britons came from Asia,[11] nor the authority of the Book of Conquests for deriving the ancient Irish stock from Africa,[12] to prove the eastern origin of the Celtic nations; since their mythological history and worship connect

[8] Bryant's Analysis of Ancient Mythology, i., 143.

[9] Creuzer, Symbolik und Mythologie der alten Völker. Theil ii., Heft iii. Nachtrag 3.

[10] Guigniaut, ii., 493. Id., ii., 1204. Herodotus, i., 94.

[11] Davies, British Druids, x.

[12] Keating's General History of Ireland, p. 84, &c.

them with Egypt and Phœnicia.[13] Finn Magnusen, who first compared the Scandinavian and Persian systems of mythology, pointed out the striking coincidences every where manifest between them; and later writers have rendered it still more apparent.[14] Grimm leaves little doubt in the mind of an unprejudiced reader that the Germanic theology (which includes the Scandinavian) has certain affinities with the Celtic, widely as the two peoples, Germans and Celts, may differ; and that Lithuanian gods may be found among the Hindoos in a Sanskrit dress.[15] The Slavonian peoples, with whom the Lithuanians are often identified, occupy a peculiar position, in language approaching the Latins, and in religion the Persians and Indians. Carl Ritter cannot account for such undoubted traces of Indian mythology and religious observance as appear among many European peoples, otherwise than by the supposition that colonies of Indian priests settled around the Black Sea, in Thrace, and even in countries farther west.[16] Not only into Europe, however, but also into Africa, these priests of Brahma and Buddha must have penetrated, if Ritter's hypothesis be the solution of the question—how did the similarity between the religions of India and those of western peoples originate? and the following statement by Dr. Pritchard be correct. "Some of the earliest travellers in India were struck with many religious ceremonies and theological fables prevalent in that country, which they observed to bear a comparison with parallel portions of the Egyptian system. Père Catrou, a Jesuit missionary, was, I believe, the first who remarked this connexion. La Croze followed him, and pointed the way for an ample investigation of the subject, and for the exertion of much ingenuity in tracing a variety of coincidences. These are found to amount, according to the general opinion of the learned in the present day, to a satisfactory proof that the mythology of the East emanated from the same source from which the fables of Egypt are derived."[17] It is not at all surprising to find after this that Indian gods have a place in Persian mythology, so that Burnouf could say, in speaking of the identity of Yima-Kshæta, Thrætana and Keresaspa with Yama, Trita and Krisasva: "It is undoubtedly very strange to see one of the most

[13] Banier, La Mythologie et les Fables expliquées par l'histoire, ii., 616.

[14] Blackwell, in his edition of Mallet's Northern Antiquities, p. 471.

[15] Grimm, Deutsche Mythologie, 137, &c., 765, &c.

[16] Ritter, Die Vorhalle Europäischer Völkergeschichten vor Herodotus.

[17] Researches into the Physical History of Man, p. 341.

venerated of Indian divinities (Yama) give his name to the first sovereign of the Ario-Persian dynasty (Yima-Kshæta or Jemschid): it is one of the facts which most evidently attest the intimate union of the two branches of the great family, which extended many ages before our era from the Ganges to the Euphrates."[1] Sir William Jones shewed the affinities of the Hindoos with almost every other nation; and found no difficulty in establishing a great resemblance in the religious belief and ceremonial usages of all the people who inhabited the central parts of the Asiatic continent, and even of the Chinese and Tartars themselves, who were farther removed from the primeval seat of learning and civilization.[19] Turning to the "mythology of the Babylonians, the first point which attracts attention is the apparent similarity of the system with that which afterwards prevailed in Greece and Rome. The same general grouping is to be recognized; the same genealogical succession is not unfrequently to be traced; and in some cases even the familiar names and titles of classical deities can be explained from Babylonian sources. It seems, indeed, to be highly probable that among the primitive tribes who dwelt on the Tigris and Euphrates, when the cuneiform alphabet was invented by reducing pictures to phonetic signs, and when such writing was first applied to the purposes of religion, a Scythic or Scytho-Arian race must have existed, who subsequently migrated to Europe, and brought with them those mythical traditions which, as objects of popular belief, had been mixed up in the nascent literature of their native country; so that we are at present able in some cases to explain obscurities both of Greek and Roman mythological nomenclature, not simply from the languages of Assyria and Babylonia, but even from the peculiar and often fantastic devices of the cuneiform system of writing."[20] A people very different in character from the Greeks and Romans, namely, the Arabians, worshipped the gods of Babylonia. "It is impossible" say Lenormant and Chevalier "not to identify the Chaldæo-Assyrian gods—Ilu, Bel, Shamash, Ishtar, Sin, Samdan, Nisroch, in the gods of Yemen—Il, Bil, Shems, Athtor, Sin, Simdan, Nasr."[21] It would be a simple matter to swell the number of statements and evidences of connection among the mythologies of the different nations of the earth to such an

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[18] Max Müller, Science of Language, 2nd Series, Lecture xi.

[19] Pococke, India in Greece, p. 251. Russell's Connection of Sacred and Profane History, by Wheeler, ii., p. 43.

[20] Rawlinson's Herodotus, App. Bk. i., Essay x., Sec. 1.

[21] Lenormant and Chevalier, Ancient History of the East, ii., p. 322.

extent as to fill a large volume. The literature upon the subject is vast, and is daily increasing. Nor is the subject an obscure one: on the contrary, many of the connections established are obvious to the most superficial observer. Thus the Syrian and Phœnician Baal is the Babylonian Bel, the Indian Bali, the Greek Belus, the German and Celtic Beli. Astarte becomes the Egyptian Athor, the Syrian Athara, the Arabian Athtor, the Chaldean Ishtar, and the Celtic Ostara, (whence Easter): a closely allied goddess, Anat or Anta of Egypt, is the Persian Anaitis and the Phœnician and Carthaginian Tanaitis: and Anna Perenna of the Romans agrees in all respects with Anna Pourna of the Hindoos. The Persian Tir and the Scandinavian Tyr are the same; the Etruscan Mantus and the Egyptian Amenthe; the Greek Ceres, the Indian Cris, and the Welsh Ceridwen. In the Egyptian Ptah Soccari and Sem Hercules one can hardly fail to detect the Indian Buddha Soukra and the Sabine Semo Sancus. "The names of the children of Ammon, as well as of Chemosh their god," says Sir J. G. Wilkinson, "are too near to the Khem and Amun of Egypt to be accidental."[22] Enough, I think, has been said to show that materials are not wanting to justify the position taken by Faber, and to deprive the sceptic of the last argument by which he seeks to overthrow his conclusion.

It may very naturally be asked, however, that evidence distinct from and in addition to that of a mere community of gods should be given of such an intimate connection among the various nations of the world as Faber supposes to have existed prior to the historic period. This evidence may be of two kinds: the most satisfactory, that of direct assertion or statement of historical fact; the second, that of inference, similar to the evidence on which Faber builds his theory. The first of these two kinds of evidence we find very decidedly in the writings of the Greeks. "Greek traditions establish various relations or mythical connexions between Egypt and Upper Asia. For example, Cepheus, in whom the primitive East is personified, is given as a son of Belus, a supposed King of Egypt Belus himself is said to have transplanted the Chaldeans from Egypt to Babylonia, and to have naturalized Egyptian institutions there."[23] Perseus is a Greek, but Herodotus tells us that the Persians called him an Assyrian, and that the Egyptians claim him

[22] Rawlinson's Herodotus, App. Bk. iii., Essay i., Sec. 21.
[23] Guigniaut, iii., 601.

as a native of Chemmis.[24] The Scythians are derived from Hercules, and the whole known world included in the Greek genealogies.[25] The Egyptian and Phoenician derivation of many Greek peoples I have shown in a previous paper to be a cardinal belief of the Greek historians.[26] The Romans derived themselves from the Trojans, although Picus was an Assyrian king, and Saturn came from Crete, and the Etruscans claimed kindred with ancient Lydia.[27] The Lydians themselves, through Agron, Ninus and Belus, are derived from the royal line of Assyria.[28] The ancient Indian traditions give us the name of the Ionians as a people bordering on Hindoostan,[29] while the Shah Nameh makes the land of the Berbers part of Persia, the king of which reigns in Jerusalem.[30] The shepherd invasion of Egypt was an event that so nearly concerned the Hindoos that a tradition concerning it is found among their writings.[31] The Germans looked back to Asgard on the Don, or farther east still,[32] and the Celts to Deffrobane or Taprobane,[33] as the lands of their nativity as nations. Even the Phoenicians must be brought from the Red Sea,[34] and the Moors from Arabia,[35] long centuries before the Christian era. The Irish records give a most circumstantial account of the wanderings of the Hibernian family or families from the distant east, where Greeks, Assyrians, Egyptians, Spaniards and Danes were strangely intermingled.[36] Somewhat similar is the statement made by Hiempsal, king of the Numidians, concerning the original inhabitants of northern Africa.[37] These are but examples of what I have found almost universally in the so-called mythical histories of ancient peoples—first, a derivation from the East; and second, a drawing close together and mixing up of peoples widely separated and thoroughly distinct from each other at the commencement of the historical period. Were these

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[24] Herodot. iv., 54, and ii., 92.
[25] Müller's Dorians. Oxford, 1830; i., 490.
[26] The Pharaoh of the Exodus, &c. *Canadian Journal*, May, 1871, p. 86.
[27] Livii Hist. Lib. i. Cory's Ancient Fragments, p. 76. Shuckford's Connection of Sacred and Profane History, iii., p. 53. Vide Note 10.
[28] Herodot. i., 7.
[29] Wilson, Vishnu Purana, p. 194.
[30] Atkinson, Shah Namah, p. 161. Le Dabistan, Paris, Tom. i., p. 50.
[31] Asiatic Researches, vol. iii., p. 46, p. 225, &c.
[32] Anthon's Classical Dictionary. Art. Odin.
[33] Davies, British Druids, p. 96.
[34] Herodot. vii., 89. Justin. xviii., 3, 2.
[35] Russell's Connection, by Wheeler, ii., 248.
[36] Keating's General History of Ireland, 86.
[37] Sallustii Bellum Jugurth., xviii.

peculiarities confined to a few unenlightened peoples, such as the ancient Germans and Britons, it would be a graceful thing to admit that the schoolmaster was abroad when the so-called myth sprang into being, and there leave the matter. But when they are found common to the traditions of Phœnicia, Egypt, Chaldea, Persia, India, Arabia, Ethiopia, North Africa, Italy, Greece, the Celtic and Germanic peoples and the numerous families of Asia Minor; when they are seen to have been perpetuated from age to age, and retained in spite of advancing knowledge, even to the prejudice of the traditions in which they are found; when the romance of the middle ages, spite of all the changes to which it subjects the old world story, did not discard them nor alter what were well known as geographical absurdities and unheard of relations among nations: it is then wise to ask if no other reason than universal unbounded ignorance in regard to relation and locality on the part of the ancients can be given for their singular agreement in these particulars.

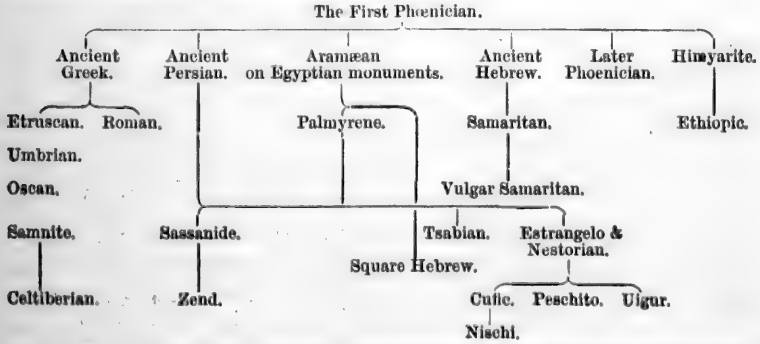
So numerous are the facts, from a consideration of which the intimate connection of all peoples prior to the historic period may be inferred, that I can simply indicate a few of the classes into which they may be divided. Some are philological in character. The study of comparative philology has resulted in an established belief in the common origin of the languages called Indo-European. It has, however, been customary to erect a barrier between the Semitic and the Indo-European languages, and thus to cut off Phœnician, Hebrew, Chaldee, Arabic, &c., from the last great brotherhood of tongues, while Coptic, Ethiopic, and the languages of the Assyrian inscriptions have been kept in a state of suspense, being assigned now to one family and now to another. It must surely have occurred to those who hold out most strongly for a radical diversity of the Semitic from the Indo-European languages, that the many connections of old Greek, Bœotic especially, with Phœnician,[38] and the conclusion often arrived at that the Pelasgian and Phœnician tongues were identical;[39] the fact that Coptic lies midway between the Semitic and Indo-European languages, and comes nearest of all to the Celtic branch of the latter;[40] and the unsatisfactory way in which the difficulty that leaves the cuneiform inscriptions of Chaldea between heaven and earth is removed by calling them Hamitic:—from these considerations—it must surely have

[38] Stillingfleet, Origines Sacrae, p. 400. Rawlinson in Herod. ii., 49.
[39] Russell's Connection, by Wheeler, ii., 99.
[40] Pococke, India in Greece, 208. Rawlinson, Herod. App. Bk. ii., Ch. 1.

occurred to such philologists, as it has to Sir Henry Rawlinson, possible that Indo-European and Semitic might be traced to a common parent form of speech.[41] Hitzig has discovered that the language of the Philistines, intimately as they must have associated with the Phœnicians proper to the north, the Hebrews in the east, and the Egyptians on the south, manifests no Semitic but decidedly Indo-European affinities, occupying a position midway between the Sanskrit and the Greek.[42] The theory of an ancient Cushite civilization has been developed in recent years out of the language of the Himyaritic inscriptions, a theory bearing much resemblance to the Finnic hypothesis of Arndt and Rask. Traces of the Cushites are found with more or less distinctness in Phœnicia, Arabia, Persia, India, Chaldea, Ethiopia, North Africa, Italy, Spain, and even in Ireland, by writers who have adopted the Cushite hypothesis; and it is clearly shewn by them that not a language in the world has escaped altogether from Himyaritic influences.[43] In regard to alphabets we learn from Herodotus that the Ionian letters were much the same as the Phœnician.[44] Dr. Thomson, the author of The Land and the Book, speaking of that famous monument of Phœnician literature, the inscribed sarcophagus of Ashmunazar, says: "Many of the letters so clearly resemble those of our own alphabet that we can scarcely be mistaken in tracing ours up through the Roman and the Greek to that of Phœnicia. Still more interesting is the fact that the characters on this stone are so like the old Hebrew as to establish their clear relationship, if not their actual identity."[45] In an article upon the Moabite stone so recently discovered, Dr. A. B. Davidson has the following: "This primal Semitic inscription shows that 900 years before Christ, at least, an alphabet was in use among the Semitic tribes of Palestine; that the alphabet was employed in public monuments by the meanest and lowest of them in the scale of civilization; that it is essentially the alphabet which we call Phœnician; that, in all likelihood, it was common to all the Semitic races of Asia, being also most probably invented by them; that it is the alphabet which was carried into Greece; and that, as modified at Rome, it is the alphabet which we now use. Further, though we cannot say precisely at what date the Greeks received this alphabet, whether

[41] Rawlinson's Herodotus, App. Bk. i., Essay vi., Sec. 18.
[42] Hitzig, Urgeschichte und Mythologie der Philistäer, vi.
[43] Baldwin, Prehistoric Nations. New York, 1869.
[44] Herodot. v., 59.
[45] Thomson, The Land and the Book. London, 1868, p. 139.

before the date of this inscription or no, it is certain that at the time they received it the Semitic alphabet was complete, consisting of twenty-two letters. Of these, twenty-one are found on this inscription, and the other certainly occurred several times on the monument. The oldest Greek alphabet corresponds very closely to that on the monument. And whether the Greeks accepted at first all the letters they afterward used or no, it is certain that all their alphabet came ultimately from this, and that it was all at their disposal at the time they received any of it."[46] Professor Rawlinson, in a note on the 58th chapter of the 5th book of Herodotus, in which the Greek alphabet is traced to a Phœnician source, says: "This is strong evidence to the fact that European Greece got its alphabet direct from the Phœnicians. Otherwise there is so great a similarity between the various alphabets of Western Asia and Southern Europe (the Lycian, Phrygian, Etruscan, Umbrian, &c.,) that it would be difficult to prove more than their common origin from a single type, which might be one anterior to the Phœnician." Punic and Etruscan characters, we are told, have been found in Central Arabia, supposed to be the home of the old Cushite race that included the Phœnician.[47] The Gauls had letters something like the early Greek letters of Cadmus.[48] And even the Touariks of the Sahara, according to M. Boissonnet, have an alphabet almost identical with that of ancient Phœnicia.[49] The following table of Gesenius must, I believe, shew some nearer relationship between the peoples who wrote the characters he has arranged in genealogical order than has been generally admitted:—



[46] British and Foreign Evangelical Review, No. lxxv., p. 159.
[47] Baldwin, Prehistoric Nations, 87.
[48] Davies, Celtic Researches, 242.
[49] Journal Asiatique. Mai, 1847.

It is gratifying to see that even alphabetical forms help to swell the tide of evidence that flows in the direction indicated and required by Faber's hypothesis. The presence of foreign words in a modern language does not excite wonder, since the intercourse of nations and the spread of knowledge make it a necessary result; but it is worthy of attention that almost all the sacred appellations of the Etruscans show an eastern origin,[50] that the musical instruments of the Greeks have Syrian names,[51] and that words and phrases of almost pure Hebrew occur in the oldest of Welsh poems.[52]

Another class of facts illustrative of the intimate connections existing between peoples prior to the historic period may be termed geographico-philological. The author of that suggestive book, "India in Greece," says that the names of places must be explained by the language of the people inhabiting them if the ordinary theory of ancient history be the true one; in Greece this cannot be.[53] What is true of Greece is true of the whole ancient world. Names of places, like the names of mythical characters, may in many (not all) cases, after being subjected to the most arbitrary treatment, be made capable of receiving certain far-fetched and absurd significations; but no sensible man who has puzzled over ancient geographical nomenclature ever felt satisfied with these. Mr. Pococke would reduce all geographical names whatsoever to the language of the Vedas, because he finds that language serviceable (as no doubt it is) in explaining the names which are common to Europe and Western Asia and to the Indian peninsula. I believe that Bochart was far nearer the mark when he sought to accomplish a similar task by the aid of a Phœnician dialect manufactured for the purpose. The most important fact in connection with this class of evidence is that the same geographical names are found in many different parts of the world, generally applied to the same objects, as districts, cities, rivers, mountains, &c., and even that several names frequently occur in exactly the same geographical order and connection in different countries. Thebes in Egypt, Palestine, Asia Minor and Greece; Belka (Boulak), in Egypt, Balkh, in Persia, and Phylace (Phulake), in Greece; Tentyra, in Egypt, Tantura in Palestine, and Tyndaris, in Sicily and Marmarica;

[50] Vossii de Idololatriæ, L. ii., c. 57.

[51] Strabo, x., 3, 17.

[52] Davies, British Druids, 137, 564, 573, &c.

[53] Pococke, India in Greece, 22.

the Jordan of Palestine, the Jardanus of Elis and Crete, and the Eridanus of Italy; Meru of India, Moore of Persia and Meroe of Ethiopia; Atabyrion, (or Tabor,) in Palestine, and Atabyron in Persia, Rhodes and Sicily: these are examples of an almost endless connection. A very striking instance of the double connection of several names of places is given by Pococke in Accho, Kishen, Carmel and Dor, which, with Magadha for Megiddo, occur in the same order in India as in Palestine.[54] Ritter, speaking of the position of Ophir, says "Ophir is sometimes used by the ancients to designate countries which lie far apart and in different directions. * * * Hartmann draws the inference that Ophir was one of those wandering names, like Tartessus, Cush, Taurus and the like, and that it was first given to a port of Southern Arabia; but when emigration began, and the inhabitants pushed their way further on and established colonies on the coast of Africa and India, the name too was transplanted and multiplied, and many Ophirs were to be found. His theory furnishes a satisfactory solution of the fact that, for whatever cause, many places bearing the same name are continually referred to in the ancient records, manifestly lying widely apart."[55] With all truthfulness Pococke may say "The whole map is positively nothing less than a journal of emigration on the most gigantic scale."[56] An emigration of the character to which he refers must have had one, not many, starting points, and thus sends us back to a great centre such as that of which Faber speaks.

Monuments, not more enduring, indeed, but more substantial than names, add their weight to the preponderance of evidence in favour of the commencement of civilization in a single locality. Such are the numberless objects preserved in archæological museums, or descriptions of which are furnished in ancient writings, that exhibit mechanical skill. Mr. Osburn informs us that the garners pictured on the Egyptian monuments are the same as those now used in parts of Greece and Italy.[57] The chariots of the ancient Britons were the same as those used by the Greeks at the siege of Troy, by the nations of Palestine, and by the Egyptians.[58] Diodorus Siculus mentions the use of the old Egyptian waterwheel in Spain.[59] The Celtic church-plank,

[54] Id. 223.
[55] Ritter, Comparative Geography of Palestine, &c. Edinburgh, 1866; p. 94.
[56] Pococke, India in Greece, 47.
[57] Osburn, Monumental History of Egypt, i., 452.
[58] Cæsaris de bello Gallic, iv., 33. Taciti Agricola, 12. Diod. Sic. v. 16.
[59] Diod. Sic. v. 25.

used in place of a bell for calling together the congregation, appears in the Greek *Σημάντρον* or the *nakoos* of the Armenians, which is found in many parts of the East.[60] "Assyrian sculpture," say Lenormant and Chevalier, "is one of the greatest of ancient arts; its teachings, received and transmitted by the peoples of Asia Minor, presided over the first steps of Grecian sculpture. Between the works of Ninevite artists and the early works of the Greeks, even to the Aeginetans, we may observe an astonishing connection; the celebrated primitive bas-relief of Athens, known by the common name of the 'Warrior of Marathon,' seems as if detached from the walls of Khorsabad or Koyundjik."[61] Sir J. G. Wilkinson holds that Assyrian and Greek pottery, sculpture, architecture, &c., were to a great extent borrowed from the Egyptians;[62] and Lenormant and Chevalier make Phœnician art a mixture of Assyrian and Egyptian.[63] "Cotton stuffs and indigo must have been known to the Israelites from a very ancient period; for they have been found in the burial places of Thebes, which date back to the eighteenth Egyptian dynasty, and which were used for purposes of sepulture from 1822 to 1476 B.C. Both of them must have been of Indian origin."[64] Mr. Baldwin, in his Prehistoric Nations, quotes Dr. Livingstone in favour of his adopted Cushite hypothesis; the extract will answer as well or a great deal better for Faber's. "Dr. Livingstone, in the account of his 'Expedition to the Zambesi,' describes articles manufactured by the African people, and specifies 'hammers, tongs, hoes, adzes, fish-hooks, needles, and spear-heads, having what is termed *dish* on both sides, to give them the rotary motion of rifle-balls.' He admires their skill in spinning and weaving, and in manufacturing certain kinds of pottery, similar to pottery found in India. He points out that they have admirably-made fish nets, 'nearly identical with those now used in Normandy;' a blacksmith's bellows like that used in Central India; 'fish-baskets and weirs like those used in the Highlands of Scotland;' and other implements like those found in Egypt and India. He is sure that this striking similarity of manufactured articles in widely-separated countries — articles 'from identical patterns widely spread over the globe'—makes it very probable that the arts and usages of these different people were derived

[60] Finn, Byeways in Palestine, 440.
[61] Lenormant and Chevalier, i., 465.
[62] Wilkinson, A Popular Account of the Ancient Egyptians, ii., 263.
[63] Lenormant and Chevalier, ii., 232.
[64] Ritter, Comparative Geography of Palestine, &c., i., 121.

from the same source. Not seeing any other explanation, he suggests that they may have been given by direct revelation from God. This hypothesis is reverent, but the very interesting fact to which he calls attention can be explained without resort to miracle. The original instructor in these arts was the ancient Cushite civilization, which went into Africa from the east and the north, and was felt for a very long period of time in all its central countries."[65] The merest tyro in archæology would find little difficulty in filling an entire number of the Journal with extracts illustrative of this third class of facts.

Another class of facts may be called ethological. I do not use this word in the same sense as Sir William Hamilton or Mr. Mill, nor is it indeed the same word which they employ; since *ἔΘΟΣ*, rite, custom, and not their *ἦΘΟΣ*, disposition, character, is the root. Ethology would thus be the doctrine of customs or rites. Among the most notable rites practised in different parts of the world are those connected with burial, and which the name of Charon, the ferryman of the Styx, at once suggests. Diodorus Siculus brings these rites from Egypt, with many other ceremonies;[66] and even the Muscovites, it appears, received the knowledge of them.[67] Pluto and the paraphernalia of Hades wandered westward from the Stygian fount in Idumea, through Greece, Sicily and Gallia Narbonensis, to Spain.[68] The branch of gold, gathered from a tree in the wood of Hecate, is plainly the mistletoe of the Druids;[68*] the Gallic forest-worship is the grove-worship of Palestine;[69] the Druidical cauldron is that of Dodona;[70] and Taliessin's Metempsychosis claims kindred with that of the Hindoos.[71] The rites of Ceres, or the Eleusinian mysteries, may be traced in Egypt, India and Britain as distinctly as in Greece.[72] The extent to which circumcision is found to have been practised has led many to deny the fact of its being a purely Abrahamic institution.[73] Phallus-worship, often wrongly connected with this rite, is found to have been still more widely diffused.[74] Festivals of lamps and Bale-(Baal)fires

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[65] Baldwin, Prehistoric Nations, 327.
[66] Diod. Sic. i., Sec. ii., 34, 36.
[67] Banier, ii., 436.
[68] Id. ii., 449.
[68*] Virgilii Æneis, vi., 201.
[69] Id. ii., 624.
[70] Davies, British Druids, 217.
[71] Id., 573.
[72] Herodot., ii., 171. Asiatic Researches, v., 297. Strabo, iv., 4 6.
[73] Kenrick, Ancient Egypt under the Pharaohs, i., 376.
[74] Maurice, Indian Antiquities, Vol. i., Pt. i., p. 264.

are not confined to one nation, but preserve among different peoples the memory of a time when all dwelt within the same illuminated circle.[75]

Facts connected with literary and scientific institutions attest the same truth. The identity of the four books of Indian and of Egyptian Scripture;[76] the similarity between the Ramayana and Mahabharata and the Dionysiacs of Nonnus;[77] the agreement of the priests of Memphis with the Brahmins of Benares in their division of the earth;[78] the wide diffusion of the stories of Rhampsinitus and his treasury, of Rhodope, of Midas and the ass's ears, of the mice at Pelusium, of Melampus and the cows, of a partial deluge, &c.;[79] the minute coincidences in the most arbitrary of astronomical systems;[80] all these are worthy of consideration in a cumulative argument.

I close the testimony to the truth of Faber's premise, and thus of his legitimately drawn conclusion, by citing a few of the authors who have been led from various kinds of evidence to the belief that nations now widely separated were once parts of a single community. Weber thinks that Menu and similar names (Minos, Menes, &c.) arose before the separation of the Indo-European stock.[81] Pococke holds a national unity of Egyptians, Greeks and Indians.[82] Sozomen speaks of the Ethiopians as Indians,[83] and other ancient writers insist that they are the same people,[84] a conclusion to which the historian Alison arrived on hearing of the conduct of the Sepoys in Egypt in 1801.[85] The names of Wilford and Tod are on the side of an Indo-Greek connection.[86] Sir J. G. Wilkinson finds the Egyptians as an Aryan race in Asia;[87]

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[75] Wheeler, Geog. of Herodotus, 453. Jamieson, Scottish Dictionary, Art. Beltane.

[76] The four books of Hermes (Clem. Alex., Strom. vi., 4), and the four Vedas. Asiatic Researches, iii. De Lanoye's Rameses the Great, Appendix, Note 1.

[77] Asiatic Researches, i., 258. Guigniaut, iii., 1016.

[78] Wheeler, Geography of Herodotus, 36.

[79] Guig. ii., 330. G. W. in Rawlinson's Herod., ii., 121. Smith, Dict. of Greek and Roman Biography and Mythology, Art. Rhodopis. Ovid, Metamorphoses, xi. Keating's Ireland, 190. Hitzig, die Philistäer, 201. Compare the story of Melampus with that of Sarama in the Rig Veda. *Vide* Max Müller's Lecture XI., Second Series, on Science of Language.

[80] Rawlinson's Herodotus, App. Bk. ii., ch. 7.

[81] Journal Asiatic Society, Vol. XX., 3 and 4, p. 429.

[82] India in Greece, 122.

[83] Sozomen, ii., ch. 24.

[84] Russell's Connection, by Wheeler, ii., 271.

[85] Alison, History of Europe, 8vo., 1843, Vol. IV., p. 595, note. The Sepoys, finding themselves in the midst of emblems of their own religion, fell on their faces and worshipped.

[86] Pococke's India in Greece, 145.

[87] Wilkinson, A Popular Account of the Ancient Egyptians, i., 302.

while Professor Rawlinson derives the Chaldeans from Meroe.[88] The Atlantica of Olaus Rudbeck brings Greeks and Romans, Germans and Danes from Sweden, which he makes the Atlantis of Plato.[89] Von Hammer calls the Germans a Bactriano-Median nation and gives them a local habitation of the past in Khorassan.[90] Dom Pezron, who wrote on the "Origin and antiquity of the Celtic tongue," would have Celts to be the chief people of the ancient world.[91] Dr. Pritchard's Eastern origin of the Celtic nations is well known; and the latter part of his Researches into the Physical History of Man, which happily deals with anything rather than physical history, is so full of links to connect civilized peoples one with the other that it almost appears as if it were written for the special purpose of proving Faber right.[92]

Enough I think has been said to show that "all nations were once assembled together in a single place and in a single community, where they adopted a corrupt form of religion which they afterwards respectively carried with them into the lands that they colonized;" the term "all nations" being understood generally of *civilized peoples*, and not absolutely of *all*, except in regard to the time prior to the earliest dispersion, and the terms "single place" and "single community," except in regard to the same, being capable of sufficient expansion to denote an empire half as large as that of Alexander the Great, of which the states that constituted and the tribes that peopled it were distinct one from the other.

It has proved a far more difficult matter to settle the locality in which the primitive civilization, that Faber and others have supposed, sprang into existence, than to justify a belief in their conclusion. A faithful adherence, not to the letter of the Bible, but to the inferences of early commentators, has shut up believers in the truth of the statements contained in the book of Genesis to a single centre, from which the human race spread at a very remote period, and to a later central seat of civilization and empire. The first is the mountainous region of Armenia; the second, the plain of Shinar. The idea commonly entertained in regard to the dispersion from Armenia is, that the grandsons of Noah at once betook themselves to the regions which, at the com-

[88] Rawlinson's Herodot., App. Bk. i, Essay vi, sec. 16.

[89] Atlantica, Sive vera Japheti posterorum sedes ac patria, 1679-98.

[90] Von Hammer, Wien Jahrbuch, ii., 319.

[91] Pezron, Antiquités de la Nation et de la Langue des Celtes. Paris, 1703

[92] Physical History of Man, from p. 318.

mencement of the historic period, bore their names, or could in some way be identified with them or their descendents. In accordance with this view, Javan, the fourth son of Japheth, is represented as moving through hundreds of miles of an uninhabited wilderness, and over rivers and seas, to Greece, the abode of the Ionians; settling his eldest son Elisha in Elis, sending Tarshish, the second, far off to Tartessus in Spain, and Kittim, the third, to Macedonia, nearer at hand, while Dodanim, the youngest, either founds the oracle of Dodona, or, the initial *daleth* of his name being transmuted to *resh*, emigrates to Rhodes. For this absurd trifling with history there is not the slightest authority in the language of Scripture. Many reasons may be given for not adopting this crude theory of the origin of nations and the peopling of the countries of the earth. One that will suggest itself to any practical mind is the unlikelihood of small families, in the world's second infancy, finding a reason for emigrating to any great distance from the original centre, to which they were bound by mutual ties. Even allowing that very early migrations did take place, we have the example of Abraham (and even his was a very peculiar case), together with the testimony of history in all ages, even to the present day, as our authorities for saying that the progress of the emigrants from one seat to another must have been very gradual, and with long periods of time intervening. The first migration we do read of is not northward through a wild and inhospitable and difficult tract, where but little provision for the way could be found, but southward into a warm and fertile region, watered by the Tigris and Euphrates. Every consideration would prompt the small band that set out from Armenia to preserve its unity; and the facts that they feared lest they should "be scattered abroad upon the face of the whole earth," and that God is represented as saying, "Behold the people is one and they have all one language," tend to prove that this unity was maintained until the dispersion of Babel.[93] At Babel a dispersion certainly did take place. Are we then to decide that from Mesopotamia at this point of time men carried to their respective settlements the mythology, arts, literature, etc., that we find common to so many nations? I answer emphatically, No! And here I take objection, as I have hinted above, to the form in which Faber puts his conclusion. "Single place" and "single community" suit the times before the dispersion of Babel very well; but they do not suit the facts upon which Faber founds his

[93] Genesis, xi., 4. 6.

hypothesis. If the Arkite theory, upon which Bryant spent so much labour, be found untenable, because based upon a forced interpretation of every rite and myth of the ancients as a reminiscence of the Noachian deluge, as untenable must the theory be which makes a Babel of mythology by seeking to harmonize it with a reminiscence of what might have occurred in that ancient seat. Even more unintelligible is the latter theory, inasmuch as Nimrod, the great hero of whom all nations are supposed to have had a grateful remembrance, was, in all probability, posterior to the dispersion, or at least contemporary with it. Moreover, we have found that the ancient traditions regard Babylonia, not as the primitive seat of empire, but as occupying a very secondary position, receiving its religion by way of the Erythræan sea, and its royal line from Egypt.[94] The arts and mythology of Chaldæa are generally allowed to be derived from some other source.[95]

The great centre to which all the tribes of men gradually converged was Egypt. Whether Noah himself moved westward and planted vines in Hebron, which was built seven years before Zoan in Egypt, as the Rabbins inform us,[96] will be a difficult question to answer; but there can be little doubt that the great majority of his descendants, or at least those of them whose life history, in its mythical or accepted forms, cares to record, did pass through Palestine and Arabia on their way to the banks of the Nile. One of the earliest seats of civilization I believe to have been what M. de Lanoye calls "the opulent pentapolis of the Jordan;"[97] and the earliest of all legends, which many have confused with the story of the Noachian flood, I am convinced arose from the overthrow of the Cities of the Plain. Here, or in the region between the Nile and the Dead Sea, I unhesitatingly place the deluges of Deucalion and Ogyges, with the accompanying events that form an

[94] Oannes, mentioned by Berosus, who came by way of the Red Sea, brought letters and religion with him to Babylonia. Belus, brother of Agenor, and father of Ægyptus, connects Babylonia, as its first monarch, with Phœnicia and Egypt.

[95] Baldwin, Prehistoric Nations, 186. Rawlinson's Herodot., App. Bk. i., Essay vi., sec. 16, &c.

[96] Ritter, Comparative Geography of Palestine, iii., 297.

[97] "Since the opulent Pentapolis of the Jordan had sunk in the bituminous gulf of the Dead Sea, the most compact centres of permanent population, existing between Egypt and Upper Asia, were the maritime establishments which the Cushites of Canaan, driven from the shores of the Erythræan Gulf by convulsions of the soil, had founded upon the Syrian coast; the fortified cities which the Chetas (Hittites) had built between the Orontes and the Euphrates; and lastly, Babel, in the land of Sengar, where a celebrated temple of the Sun and great navigable river, attracted caravans and flotillas of pilgrims and traders from all directions." Rameses the Great, 117.

introduction to the history of civilization. One of the oldest of ancient records, the Phœnician History of Sanchoniatho, while commencing with Phœnicia proper (Tyre, Sidon, Byblus, &c., which may have been transported names from the original home on the Red Sea even there), gradually leads the line of Cronus southward through Perœa into Egypt. This line has decided Indo-European affinities in Ouranos, Atlas, Pontus, Nereus, Poseidon, Athene, Melcartus, &c. From a consideration of the evidence afforded in the traditions of the ancients, the Abbé Banier decides that Syria, Palestine, Arabia and Egypt, were the parts of the world first peopled, and from which civilization was diffused over the earth.[98] Plato, in his Epinomis, thus speaks of the origin of astronomical science: "The first who observed these things was a barbarian who lived in an ancient country, where, on account of the clearness of the summer season, they could first discern them; such are Egypt and Syria, where the stars are clearly seen, there being neither rains nor clouds to hinder their sight; and because we are more remote from this fine summer weather than the barbarians, we came later to the knowledge of those stars."[99] The following passage, from the Rev. W. B. Galloway's book on Egypt, coincides most thoroughly with what I have already stated in regard to the topography of the first mythical period: "The conflagration of Phæthon, divested of fable, is interpreted as that of Sodom by the author of an ancient poem ascribed to Tertullian; it is also regarded by the historians and philosophers of antiquity as a physical fact. Plato in his Timæus mentions that a venerable Egyptian priest told Solon so, though associating it with an erroneous physical theory. The Scholiast in the Timæus connects it with the mention of the flood of Ogyges and Deucalion, and with the period of the latter; and he informs us that the conflagration was in Ethiopia, which we may construe vaguely as some part of the subject territory of Cush, who in early times may be viewed as claiming patriarchal supremacy over all the tribes of Ham, and thus over Canaan.[100] Even Egypt was called Ethiopia and Ogygia, as we learn from Eustathius. Julius Africanus gives the same general designation of the locality; and he too associates it with the period

[98] Banier, i., 45.

[99] Costard, History of Astronomy, p. 113.

[100] Mr. Galloway must have forgotten the fact that Ethiopia and Southern Palestine are confounded in ancient story, as in the case of Cepheus, king of Ethiopia, whom we have the authority of Strabo, Mela, and other geographers, for making king of Joppa and the surrounding country.

of a flood, indicating, but erroneously, that of Deucalion. On the authority of Acusilaus he puts Ogyges 1020 years before the first Olympiad, or equivalent to 1796 years before Christ; to which time he also refers the Exodus of Israel, much too early a date for the latter event, perhaps not early enough for the flood of Ogyges, but which would place it during the residence of the Israelites in Egypt, 255 years before the Exodus. Ogyges, who afterwards founded Eleusis, is said by Thallus to have been of the race of giants who warred against heaven; and, being defeated, he fled as an emigrant *from Phœnicia* to the land then called Acte, but since Attica. The flood which happened in his day through the overflowing of a river, may, therefore, have been not in Greece, but in the country from which he emigrated thither. The Scholiast on Plato does not say that it was in Greece, but only that Ogyges was king of Attica. In the Latin of the Chronicus Canon of Eusebius we accordingly find it mentioned thus: "Diluvium Egypti hoc tempore fuit, quod factum est sub Ogyge."[101] More probably it was in Canaan than in Egypt, though known to the Egyptians;[102] and it is not unlikely that the flow of the waters of the Jordan, which must necessarily have preceded the bursting in and final settling down of the basin of the Dead Sea to its present form, meets us in this tradition, which has since become transferred to Greece, partly from the emigration of Ogyges thither, and also partly from its having become confounded with a later flood. Ptolemy the geographer informs us that near the Climax, an ascent or hill in or near the Idumean range, there was a spring having Avernian associations, for it was called "the Stygian fountain." Apollodorus makes Phæthon a native of Syria and son of Tithonus (who has Egyptian, and Assyrian, and Persian connections). Ovid, who seems in some things to have taken his materials from Acusilaus, in others doubtless from a variety of other ancient writers of history genuine or traditionary, makes him contemporary with Epaphus, and he glances at the existence of a wide-spread inundation, or sea of collected waters, at or just following the period of the conflagration of Phæthon, and at the spot where the earth sank down to a lower level. Clement of Alexandria puts the conflagration in the time of Crotopus. Johannes Antiochenus

[101] "The Egyptian deluge was at this time, which took place under Ogyges."

[102] There is every reason to believe that the plutonic agency at work in the lower basin of the Jordan was of a wide-spread character, and materially altered the face of the country towards the shores of the Red Sea, and probably eastward towards Egypt.

connects it with the story of the giants (Titans as Thallus calls them), but throws it back towards the flood, and he places it on the river Eridanus, but he does not understand the right Eridanus, the Jordan. The Titans are mentioned in Phœnician history as a race of men who lived by agriculture and hunting. The name Ogyges, as connected with the Titans or giants, may itself be suggestive of the neighbourhood of the Jordan, where, at a later period, the last survivor of the remnant of the giants bore the name of Ὤγ, γίγας, "Og, the giant,"[103] (the spelling γύγης su[illegible]s only as a proper name of one of the giant race)."[104] Minos, the [illegible] great lawgiver of Greece, is frequently called a Phœnician, while his d[illegible]cent from Cadmus through Europa (Cadmus being placed midway between Egypt and Phœnicia), and the presence of his name in Minois near Gaza, which is the border of the Chereth-ites or Cretans, completely identify him with Palestine. We have the authority of Pausanias for stating that the Hebrews shewed the grave of Silenus, and that statues of him were dug up in Palestine;[105] and that of Pliny to the fact that the nurse of Bacchus was buried at Beth-shan or Scythopolis.[106] As interesting as these is the tradition that Feridun of Persia, who lived a considerable time after the great destruction that preceded the reign of Gilshah or Ubul Muluk, founded Jerusalem in 1729 B.C.[107] "Gentile and Jewish records," says Dean Stanley, "combine in placing the earliest records of Phœnician civilization by the Assyrian lake" (the Dead Sea).[108] The Hycsos or shepherd line of Egypt, who are made the authors of civilization, are invariably derived from Phœnicia, Philistia and the borders of Palestine and Arabia, to which region they are in part supposed to have returned. The name "Phœnician pastors" is the one by which they are most frequently designated.

The extracts and references given above tend to prove two things: first, that the primitive civilization, of which records remain, is to be found in the southern part of Palestine, whence it extended south-westward into Egypt; and second, that this primitive civilization was the work of a very mixed people, known as Phœnicians. I call the

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[103] The name of Agag, common to the Amalekite kings of that region, who are numbered among the invaders of Egypt, comes nearer still.

[104] Galloway, Egypt's Record, p. 463.

[105] Pausanii Geog., vi., 24, 6.

[106] Plinii, H. N., v., 16.

[107] Dabistan, i., 50.

[108] Stanley, Sinai and Palestine, 28

Phœnicians a very mixed people, although it has been customary to call them pure Hamites, and to accept the statement of Augustine that they descended from Canaan,[109] because the evidence of Semitic, and especially of Indo-European elements, in their persons, language and civilization, is diametrically opposed to any such notion As well might we conclude, because the inhabitants of England are called Britons, that their physical conformation, character, language, civilization, etc., are Celtic. The following passage from Lenormant and Chevalier's Manual must be read *cum grano salis*, the *granum* being a wholesome ignoring of all such ethnic terms as Canaanite, Cushite, Semitic, Japetic. It will then simply indicate that a people who once dwelt in the eastern part of Southern Palestine, at a subsequent period migrated to Phœnicia. "The traditions of the Phœnicians collected at Tyre itself by Herodotus, ever careful and intelligent in the choice of his sources of information, and also accepted by the judicious Trogus Pompeius; those of the inhabitants of Southern Arabia preserved by Strabo; and finally those still current in Babylonia during the first centuries of the Christian era, when the Syro-Chaldee original of the book of Nabathæan Agriculture was revised—all agree in stating that the Canaanites (Phœnicians) at first lived near the Cushites, on the banks of the Erythræan Sea or Persian Gulf, on that portion of the coast of Bahrein designated El Katif on our modern maps of Arabia. Pliny speaks of a land of Canaan, in this neighbourhood, in his time. Strabo speaks of the "Islands of Tyre and Aradus," the Bahrein Isles of our day, containing temples similar to those of the Phœnicians; "and," he adds, "if we may believe the inhabitants, the islands and the town of the same name in Phœnicia are their own colonies." According to Trogus Pompeius, the Canaanites (Phœnicians) were driven from their first settlements by earthquakes, and then journeyed (northwards) towards Southern Syria. The traditions preserved in "Nabathæan Agriculture" state, on the contrary, that they were violently expelled, in consequence of a quarrel with the Cushite (?) monarchs of Babylon of the dynasty of Nimrod; and this is also the account given by the Arabian historians, who have recorded very precisely the traditions as to the migration of the Canaanites, whom they term the original Amalekites, descendants of Ham, carefully distinguishing them from the second, the Biblical Amalekites, of Semitic race.[110] One branch of

[109] Lenormant and Chevalier, ii., 144.
[110] Id

the great Phœnician stock, according to Dr. Movers,[111] is the nation of the Philistines, and of them I cannot forbear quoting Hitzig's decided language, "Ich habe gefunden: die Philistäer sind keine Semiten, sondern pelasgischen Stammes; und ihre Sprache war deren spärliche Ueberreste, meist Eigennamen, darthun, mit dem Sanskrit und dem Griechischen verwandt."[112] It is not a little remarkable that the first state we hear of after the destruction of the cities of the plain is that of Abimelech, king of the Philistines of Gerar, who bordered closely upon the Amalekites.[113] These Philistines, who are shown from the names Phicol, Ahuzzath, Gerar, etc., to have been of the Indo-European or Japhetic family, like the Phœnician pastors of Egypt,[114] were in a favourable position for invading that country, as the Arabian tradition charges them with doing;[115] being situated just midway between the old home on the Jordan, whence earthquake and flood expelled them, and the coveted wealth of the Nile valley. A striking coincidence appears in the earliest history of Persia, which has links to bind it with that of almost every other people, and especially with the histories of Egypt, India, Chaldea and Arabia. The first Iranian king, after the great destruction of mankind, which came upon them on account of their wickedness, was Gilshah or Kaiomers, whom the Arabs call Ubul-Muluk, or the Father of Kings.[116] His grandson Houcheng, or Pischdad, connects by the first name with the Indian Vichnou, and by the second, removing the mere prefix of the Coptic article (Pi), with the Arab Shedad, which is identical with the Welsh Seithwedd, the Indian Soutadanna, the Egyptian (Fo)stat, the Philistine Ashdod, and the Athenian Astu or Fastu.[116*] The legend connected with this name is invariably that of a flood. The son of Houcheng, again, is Tahmouras, who is thoroughly identified with Demarous, or Demaroon, of Phœnicia, and Demophoon of the Greek story.[117] This latter

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111 Movers die Phœnizier, i., p. 1, &c.

112 "I have found it: the Philistines are no Semites, but of a Pelasgian stock, and their language, as the slender remains, mostly of proper names, prove, was related to the Sanskrit and the Greek."

113 Genesis, xx., xxvi.

114 Hitzig, die Philistäer, 77, 119, 294, &c.

115 Ritter, Comp. Geog. of Pal., iii., 269. Sale's Koran (Preliminary Discourse, Section 1).

116 Russell's Connection, ii., 28, 31. 116* Diod. Sic. i., 16.

117 This connection appears in Dewbund (demon destroyer), a name of Tahmouras. Demophoon is a word like Bellerophon. Movers (die Phœnizier, 661, &c.) connects Demarous (Demaroon) with the river Damouras or Tamyras, in Phœnicia, and thus with Tamyras of Cyprus. Tahmouras, like Tamyras, is the sun. As Demarous is the father of Melcartus, so Tahmouras is father of Djemschid. As Demaroon is adopted son of Dagon, so is Tahmouras the

name, as well as the Dagon connection of Houcheng, Vichnou, Shedad, Ashdod, etc., give us families whose history is connected with that of Ceres, which forms one of the earliest of ancient traditions. Eleusis, the abode of Demophoon, Celeus, his supposed father, Elysium of the Greeks and Latins, Kailasa of the Hindoos, and Gilshah of the Persians, with many similar names, meet in Elusa or Khulasa (according as the breathing is absent or present), which is a town and region in Gerar. Near at hand is Aroer, whence came one of the Ceres line, Erechtheus of Aroura. There, indeed, sprang into existence the Aryan race, as a race of husbandmen. Not far off, towards the Mediterranean, is Jenysus, which is so thoroughly identified with the Nyssa in which Bacchus was born, and from which Proserpine was carried away.[118] Space will not permit me to enlarge further upon this most interesting subject. Enough has been said to indicate, if not to prove true, my belief (the proof is yet to come in future papers), that the morning of History rose in the south of Palestine, whence it passed to a brighter Egyptian day; and that the "Myths of the Dawn" may all be transmuted into genuine narratives of facts by a careful comparison of them one with the other, with the region specified, and with undoubted history, Biblical and Monumental.

Let the "single community and place" of Faber be the Egyptian Empire at its largest extent, when no civilized nation was known to exist beyond its bounds. These were marked on the north by Mount Amanus; on the east by the Euphrates and Tigris and the Persian Gulf; on the south by the limits of Arabia Felix and Ethiopia; and on the west by the Sahara and the Mediterranean. Europe was a desert wilderness, peopled, perhaps, after the manner of the American continent, when first discovered; and the greater part of Asia was in the same condition. When did the nations who received their schooling within the limits mentioned go forth into the world beyond, to give to history the unmistakable record of a distinct national life in Persia and Asia Minor, Greece, and the Islands, Rome and Carthage, and the later seats of empire in the north and west? This question may be difficult to answer with exactness; but monumental evidence exists to show that as late as the date of the Exodus (1491 B.C.), the

son of Houcheng or Pischdad, and Demophoon of Celeus (Khulasa), the favourite of Ceres. There is a Wady Taamirah running from Bethlehem (the house of bread) to the Dead Sea. Ritter's Comp. Geog., iii., 135. The Demo or Dema in the above names suggest of themselves a connection with Demeter, Damithales, Demo, Damia, &c. Guigniaut, iii., 616.

[118] Guigniaut, iii., 67. Diod. Sic. i., 8, iii., 34, &c.

bounds specified were not exceeded. There is also decided evidence to the fact that, with Egyptians, Ethiopians, Libyans, Chaldæans, Arabians, Phœnicians and Syrians, whose respective countries fall within these limits, there then dwelt Persians and Indians; Lydians, Cappadocians, Phrygians and other peoples, who afterwards colonized Asia Minor; Greeks and Italians; Moors and Carthaginians; as well as the ancestors of the German and Celtic peoples.[11] During the long period lying between the Dispersion of Babel and the Exodus of Israel, the common literature, religion, art, language—the common civilization, in fact,—of the world had time to develope itself in Egypt and the adjacent countries. Egypt was the cradle of civilization, not the teacher, but the school of the whole world. Of humanity, as of humanity's divine representative, the saying of the Father is true, "Out of Egypt have I called my son."[120]

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[119] Lenormant and Chevalier, i., 246, 249, 255, 259, 260, &c.

[120] Hosea, xi., 1. Matthew, ii., 15.